

BOSTON RECORDER

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS

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NO. 22....VOL. XIV.

RELIGIOUS MISCELLANY.

For the Boston Recorder.

UNITARIAN INCONSISTENCY & PERVERSION.

The following extracts are from the Report of a committee appointed in 1824 by the "Society for the Promotion of Theological Education in Harvard University," for the purpose of particularly considering the expediency of separating this Unitarian Theological Seminary from its present connection with the University. The first extract which I shall make shows how carefully they guard their own theological funds, though they scruple not at laying violent hands on the funds of the Orthodox.

"It is as follows, and constitutes the committee's first reason against separating the Unitarian Seminary from the College. "It may therefore perhaps be considered a violation of trust reposed in this Society by each one of its members, to make so important a change in the institution without the assent of each one who has contributed. Several of the original members have already died; and there is no person now authorized to assent in their behalf to the proposed alteration. The whole power, which the present members have with respect to the institution, of the funds belonging to it, will be enjoyed by their successors after their death; and thus, if the present members have the power in question, it may happen at a period not far distant that other material changes may be made in the institution by persons who have now no connection with it, and the funds it now possesses, may be diverted to other uses by those who have contributed nothing to the present funds." This is sound logic: the wishes of the benevolent dead ought to be inviolate. But this constitutes one of those rules which the gentlemen, who manage at Cambridge, have decided cannot work both ways. Had they permitted the principle advanced above to regulate their conduct, in relation to the legacies of the Orthodox, the present perversion of the funds of Hollis and Henshaw would not have fixed an everlasting reprobation on the name of their party. In appropriating funds collected for inculcating Unitarianism on our young men, no "material changes" may be made contrary to the known wishes of the donors by the present managers, lest "it happen at a period not far distant that other material changes may be made in the institution by persons who have now no connection with it, and the funds may be diverted." A very tender conscience these gentlemen seem to possess in disposing of the sacred fruits of Unitarian liberality!

But the main reason urged by the committee against establishing a Unitarian Theological Seminary disconnected from the college, is that in such a case they should be unable to avail themselves of the funds given by such holy men as Hopkins and Hollis, for supporting their Unitarian students. And they unblushingly use the following language: "The students, whom it was our purpose to assist, whilst they continue in this connection with the University, will be entitled to receive instruction from the officers of the college, to the use of the Library, and to the numerous benefactions which have been given from time to time to the corporation, to be distributed among students of this description. The Hopkins charitable fund alone produces an annual income nearly equal to that of this society, the greater part of which is applicable to Theological students, but is confined to such as are students in the University; and this is believed to be the case with most, if not all, of the other charities of this kind. In case of a separation, the students of the new school would be deprived of all these benefits." And the committee farther say it is hardly to be expected that all their contributions for a considerable time to come would be sufficient to supply the loss of these numerous advantages, "and to furnish to indigent students as much pecuniary aid as they now derive from the College funds." Edward Hopkins came over to this country among the early fathers of New-England, and, like Hollis, was a man of strictly orthodox sentiments and distinguished piety. The annual income of his fund appropriated to Theological students, as given in the College Treasurer's statement, is 700 dollars, and the annual appropriation of Hollis £100 to be divided among 10 poor students in Divinity.

Now after all the high pretensions which Unitarians have made to wealth, learning, and liberality, it is dignified and honorable for them to seize on Orthodox funds, and pervert them to the education of Unitarian preachers! It seems they despair of sustaining their school, at least for the present, except as they depend on these Orthodox funds. And how much honesty can there be in the minds of those Unitarian students, who can knowingly receive assistance from such sources?

HOLLIS.
For the Boston Recorder.

SOUTH MIDDLESEX CONFERENCE.

The South Middlesex Conference held its second semi-annual meeting at Hopkinton, May 13. This Conference consists of eight churches, all of which are supplied with pastors. Church in Framingham Rev. David Kellogg, D. D. pastor. The church contains 166 members, 12 of whom were added the past year. In this town there are some things encouraging and some discouraging. The friends of Zion are ardently desirous that God would visit them with a time of refreshing from his presence, and the opposers of evangelical truth are active. Church in Hopkinton contains 83 members, of which Rev. Nathaniel Howe is pastor, 170 families in the society, two Sabbath schools, one containing 188 and the other rising 50 scholars. The society is engaged in the erection of a new meeting-house.—Church in East Marlborough contains 97 members, of which Rev. S. F. Bucklin is pastor. There have been no additions to this church the present year. The society contains about 85 families, has a congregation varying from 200 to 350, has a Bible class and Sabbath school.—Church in Natick contains 117 members, Rev. Martin Moore pastor. God has during the three past years blessed this people with a continued effusion of the Holy Spirit. The result of which has been that 60 have been gathered into the church. This society contains between 80 and 90 families, has a Sabbath school and Bible class.—The church in Sherburne was not represented. Rev. S. B. Townsend is pastor, who has a long time been in a very feeble state of health. At the October Conference this church reported 132 members.—Church in Holliston contains 157 members. Rev. Charles Fitch is pastor, 130 families belong to this society. Sabbath school contains about 100 members, and Bible class about 30.—Trinitarian church, East Sudbury, was organized about a year since. Rev. Levi Smith was installed as pastor in January last. This church contained 18 members at its organization, now 29. The society contains 22 families, and 40 individuals that are taxable. It is still a feeble band that must be dependent on her sister churches. She has made sacrifices in the cause of truth, and her hope is in God.—Trinitarian church in Concord contains 43 members. Rev. Mr. Southmayd is pastor. This

church was organized about three years ago. The taxable members of the society are 105. It has a Sabbath school from 80 to 100. Yearly contributes at the monthly concert from \$50 to \$60. A Chapel has been erected the past year at an expense of \$500. Besides these charities, this society by its individual members has probably given more than 400 dollars for benevolent objects during the past year. The whole number of church members in the Conference is 844.

Rev. Mr. Wood, of Upton, gave an animating and deeply interesting account of a revival of religion in his parish. This revival commenced with the meeting of the Harmony Conference at Upton, last September. It has reached almost every family in town. More than 100 souls have been hopefully converted to God; 42 persons were received into the church last Sabbath. The work has lately received a new impulse. God is still working wonders in the midst of that highly favored people.

Voted. That it be a standing rule of this Conference, that at their meetings a collection shall be taken, to aid feeble churches.

A delegation was present from the Suffolk Conference, who gave an encouraging account of the progress of evangelical truth within their bounds.

The collection taken amounted to \$15.33.—The next meeting of the Conference is to be at East Marlborough, on the 2d Wednesday in October next.

SABBATH SCHOOLS.

LESSON FOR THE 5TH SABBATH IN MAY.

JOHN XIII. 18—35.

Jesus is troubled in spirit, affirms that one of his disciples will betray him, and eventually points out Judas. He speaks of his approaching glorification, and enjoins his disciples to love one another.

v. 18. *I speak not of you all.* He who is about to betray me is excepted. *That the Scriptures may be fulfilled,* often means, as in this case, that the passage originally used in another application (see Ps. 41: 9) is here exemplified. *He that eateth, &c.* a professed friend has proved a traitor and enemy.

Who can foretell future events? Why did Christ predict the treachery of Judas? Why did the disciple doubt of whom Jesus spoke? Jesus knew the traitor, because he knew his thoughts. The disciples, being mere men, did not know them, and could not discern the hypocrisy of Judas.

v. 23 and 25. These verses contain an allusion to the Roman custom of eating in a reclining posture.

This custom was adopted by the Jews while in bondage under the Romans. Persons reclined obliquely across couches placed around the table leaning on the left arm, and feeding themselves with the right hand. In this posture the head of each one came near the breast of the next one beside him, or on the left, and could be placed upon it when eating was intermitted.

v. 24. *Beckoned*—made an unobserved token.

v. 25. *Who is it?* this question was proposed in a low voice, or a whisper.

v. 27. *Do quickly*—do not by delay lose the opportunity of accomplishing your design.

v. 31. *Glorified*—made glorious—exalted to the right hand of God, to participate in the "glory which he had with the Father before the world was."

v. 33. *Little children*—an affectionate mode of address, Ye whom I love with parental tenderness.

v. 34. *A new commandment*—a commandment urged with new energy, enforced by new motives, and illustrated in its high import by my example.

REFLECTIONS.

1. How vain in the time of final trial, will be all false pretensions to goodness. If the hypocrite does not abandon even his pretensions in this life, and turn an open traitor, he will learn, in the last audience court of heaven, that "to have cast out devils, and to have done many wonderful works in the name of Christ," will not avert the sentence, "I know you not."—With the heart man believeth unto righteousness.

2. It is a lamentable fact that there should be traitors to Christ in the house of his friends. But if, among the twelve, whom Christ selected to accompany him in his ministry, there was one, who had no part or lot with him, it is not a strange thing that enemies in the garb of friends, should have since been found in the church. Let them be admonished by the fate of Judas. "It had been good for that man, if he had never been born."

3. Hypocrisy is ingenious. Judas had so artfully disguised his real dispositions, that his most intimate companions were scarcely less ready to suspect themselves than the real traitor, till their Master pointed him out. Hence the church may sometimes have traitors in her bosom, without being conscious of it.

4. With what godly jealousy should we examine and watch over our hearts, that we share not in the guilt of that wicked deed. Happy they whose hearts can say cheerfully, "Lord, is it I?"—Let them say it *humbly* too, lest the infirmity of nature lead them to do that, the very thought of which they would now abhor.

5. We learn from v. 29, that Christ and his disciples were accustomed, from their scanty treasures, to give something in charity to the poor. Who cannot spare something for the poor, and something for the cause of Christ, when he, who had not where to lay his head, has left us of his poverty an example of benevolence?

6. The standard of love which Christ has directed his disciples to attain, is worthy of special notice, "love another as I have loved you." The civility of the world does not reach this. Christians are ardently desirous that God would visit them with a time of refreshing from his presence, and the opposers of evangelical truth are active.

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ANNIVERSARIES IN NEW-YORK.

AMERICAN SEAMEN'S FRIEND SOCIETY

[First Report concluded.]

Bethel Operations in different Ports.

[This society has no auxiliaries in distant seaports, but a sketch of Bethel operations in different ports of the country is incorporated in the Report.]

In Portland, Me., the friends of Seamen have erected, during the last year, a large building, to contain a church, and rooms for schools, nautical lectures, &c. In Boston, the Port Society, formed last autumn, have opened a house of worship, which is said to be well attended; and the Seaman's Friend Society employ a permanent preacher and a steward, and are about to erect a Mariner's Church. In New-Haven and Hartford, Conn., considerable exertions have been made for the benefit of seamen. In the former city, they enjoy the privilege of public worship twice every Sabbath; and libraries are furnished as pastor in January last. This church contained 18 members at its organization, now 29. The society contains 22 families, and 40 individuals that are taxable. It is still a feeble band that must be dependent on her sister churches. She has made sacrifices in the cause of truth, and her hope is in God.—Trinitarian church in Concord contains 43 members. Rev. Mr. Southmayd is pastor. This

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THURSDAY, MAY 28, 1829.

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the path, and as I passed, he rose, caught my hand, and pulled me down by his side. I asked him what was his desire. He said, pointing to his cottage at a little distance on the left, that he resided there; that as he saw me coming up he felt the desire in his heart to tell me his thoughts, and seek direction as to what he must do to be saved. He too was one of my hearers yesterday.

BAPTIST FOREIGN MISSIONS.

The following is an abstract of the report, made to the Baptist General Convention, by the Board of Missions.

Col. Star.

Moulameing.—This station lies on the east side of Martaban river, about twenty-five miles from its source. The missionaries there are Messrs. Judson and Wade, with Mrs. Wade. Twenty-one native converts had been baptized at this station from Jan. to Sept. of 1828. Among these was a distinguished native by the name of McDonald, who is represented as possessing a true missionary spirit.

Boarding School.—Eight of the youths in the boarding school had been admitted to baptism. This accession was so remarkable as to have all the indications of a revival of religion among ourselves. The first fruits of this pleasing excitement was a little girl, the only survivor of a school which had been commenced in Ava by Drs. Judson.

Printing Establishment.—A project that sufficient money will be required to make an edition of the Scriptures in the language of the country, is encouraging. The American Bible Society has generously given \$1200 towards the accomplishment of this object. Liberal persons about the 1st of Jan. 1829, came forward with offers of \$50 each, provided others would do the same, making up according to one proposal \$1000 by the 1st of April, and according to another \$5000, in five years. The first has been promptly met and good progress made in the second, so that both may be realized. A printing press very complete is now ready to be sent.

Active measures are taken to secure the printing and circulation of Tracts in the Burmese language. The American Tract Society has given the sum of \$300 towards this object, and the Baptist General Tract Society contributes \$100 at present.

There are at Moulameing four native assistants.

Travellers frequently stop on their way, to hear the word of God, and then proceed, so that no estimate can be formed of the amount of good done from visible appearances, since those who hear once and then proceed, may carry the glad tidings to others at a distance.

McDonald, a native convert, gave up a lucrative situation, because it required his attendance on Lord's day.

Many of the converts have imbibed the spirit of primitive Christianity, and are zealously engaged in efforts to turn their乡men from their idols to the living God.

A communion at the Lord's supper exhibited the unusual spectacle of twenty native communicants.

Most of the male population in Burmah has been received.

Intelligence from Tavoy, the station occupied by Mr. and Mrs. Anderson, down to Oct. 1828, has been received. The most sanguine anticipations of the friends of missions have been realized in reference to that station.

Monrovia on the western coast of Africa. The school at Grand Cape Point had been suspended in consequence of the death of *Lieut. Carey*. The church at this place is prospering. Assemblies by baptism and emigration have been regularly made.

American Stations.—It has been an important object with the Board to procure a safe and distant location for the Indians in some of the immense tracts of country to the west of the United States. Government has not yet acted upon the proposition for their removal.

Carey Station.—The number of scholars at this station has been about 70.—Four have lately been added to the church at this place.

Thomas.—This station is on the Grand River, among the Ottawas. The school consists of 25 scholars.

REVIVAL MEETINGS IN IRELAND.

Extract of a letter from the Rev. W. Urwick, of Dublin, to the Rev. William Patten, of New-York.

"We had some very interesting and edifying meetings on the second day of the present year. By mutual consent, most of the dissenting ministers in Dublin agreed to set apart that day for special devotion in regard to the state of religion in their respective congregations, and recommended their people to do the same. At one place of worship, service was held at 8 o'clock, A. M., partly as preparatory to the remaining exercises. At 10 o'clock, a second meeting was held at another place, when I gave an address on the cause of humiliation which existed in the present state of the church. At 2 o'clock, P. M., a third meeting was held in St. Stephen's place, and an address delivered by Mr. W. H. Cooley, on the outpouring of the Spirit. In the evening the closing service was held in the York Street Chapel, where a large congregation attended, and an address was delivered by Mr. Stuart, on the effects of the outpouring of the Spirit on individuals and churches. There was a solemnity and aavor about the whole, which pleased me much. But ah! my dear friend, do we not want more of that heavenly union? For my own part, I seem very dead, and the 143d Psalm expresses my state, needs, and desires, more than any other portion of sacred writ. I need not say that it is a great gratification to find the counterpart of one's own experience in any part of the Word of God. I know that this is a fulness of grace in the Redeemer equal to all our experience, and to the profession of Christians, and more especially the work of the ministry implies the consecration of the whole soul to God. I know that such is the freeness of divine communications of grace to men however unworthy, that if I have them not to the extent in which I need them, it is my own fault. And yet oh my leanness! my friends! the world and the flesh twine about my heart, and it appears as if the glorious grace of our redemption had no effect on me. Yet in the midst of all I cannot but indulge the hope that better times are in reserve for me, both in my personal experience and in my public ministry. May the Lord hasten the fulfillment of these hopes, which certainly nothing but the revelation of his character and mercy in the gospel has inspired."

"For my own part, I think that the church is warranted to expect much greater things than our transatlantic brethren have seen, supposing all that we have heard to be true, and even ten times more. The church is not straitened in her God, but in her own unbelief." N. Y. Obs.

From the Visitor and Telegraph.

REPORT OF HANOVER PRESBYTERY TO THE GENERAL ASSEMBLY.

performed mainly by laborers raised up among ourselves, and our prospects of obtaining an adequate supply of such laborers are very bright. The precious fruits of our Sunday evening services, and music to the people. But we have still wide regions within our bounds, where a preacher of our order is seldom or never heard. Some of our churches are in a declining state—and many of them mourn that they have not enjoyed those refreshing influences of the Spirit which they greatly need. We have much to humble, as well as to encourage us. The harvest is great, while the laborers are few.

Dr. Tholuck.—Dr. Jarvis, late of Boston, was at Rome last winter. It appears by a letter to Bishop Broadbent, that he had become intimate with the celebrated Dr. Tholuck, Professor of Divinity at the University of Halle, "who, in consequence of his health, has been residing at Rome for the last year as Chaplain to the Prussian Embassy. He is the colleague of Gessner, is possessed of wonderful learning, especially in Oriental Literature, and is a Christian."

A Missionary of the London Jew's Society, under date of September 1828, says: "There is an extraordinary revival of vital Christianity in the Protestant parts of Bavaria, especially among the younger clergy."

By the last accounts from Constantinople it appears that the Jews there have begun to purchase the Bible again, although in some parts of Turkey, they are still afraid to do it.

ANNIVERSARIES IN NEW-YORK.

GENERAL SABBATH UNION.

The following are the resolutions adopted at their meeting last week, by the General Union for Promoting the Observance of the Christian Sabbath. The movers and seconders were Dr. M. Reese, M. D., Rev. Henry Chase, Mr. Lewis Tappan, Jeremiah Evans, Esq., Rev. Dr. Milnor, Rev. Charles P. M'Ilvane, Rev. Dr. Proudfit, Rev. Dr. M'Alley, Hon. Charles Marsh, and Rev. Dr. Beecher—most of whom addressed the meeting.

Resolved. That the members of the General Sabbath Union concurred to celebrate their first anniversary, would express a deep sense of gratitude to God, that he has been pleased to direct the attention of his people to the invaluable benefits of the Sabbath, and has caused them to feel the obligation of laboring to preserve and perpetuate that divine glad tidings to others at a distance.

A native preacher is laboring at Rangoon, where about thirteen native Christians are remaining in secret for fear of persecution.

McDonald, a native convert, gave up a lucrative situation, because it required his attendance on Lord's day.

Many of the converts have imbibed the spirit of primitive Christianity, and are zealously engaged in efforts to turn their乡men from their idols to the living God.

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From the Visitor and Telegraph.

REPORT OF HANOVER PRESBYTERY TO THE GENERAL ASSEMBLY.

The Presbytery of Hanover report to the General Assembly, that during the last year the cause of Christ has been steadily gaining ground in most of the churches under their care.

At the Annual Meeting of the American Society for Meliorating the condition of the Jews, held in the Rev. Dr. McLeod's Church, Chambers-street, on the 15th inst. Hon. John Savage, President in the chair.

The service was opened with prayer by the Rev. Dr. Brownlee. The Rev. T. E. Vermilyea read the Annual Report, which is to be printed. Among the resolutions adopted were two, expressing the thanks of the Society to the Rev. Dr. Rowan, "for the zeal, intelligence, and fidelity displayed by him in the discharge of his arduous duties as Agent in Europe"—and to "the Societies and individuals in England, Ireland, and Scotland, who have kindly aided the Agent and the Society by their countenance and contributions." Among the movers and seconders of the resolution, were the Rev. Messrs. McCarter and Eli Baldwin, and Dr. M'Alley, of this city; Rev. Mr. Westbrook, of Fishkill; and Mr. Arrowsmith, a converted Jew.

For the ensuing year, Hon. John Savage was elected President; Rev. Eli Baldwin, Secretary for Foreign Correspondence; Rev. T. E. Vermilyea, Secretary for Domestic Correspondence; L. Burrill, Esq., Treasurer; and L. Chapman Esq., Recording Secretary. N. Y. Obs.

AMERICAN JEWS' SOCIETY.

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CIRCULATION OF THE BIBLE.

With great pleasure we record several recent efforts in the cause of the Bible, which show that it will not be forgotten by the American churches. We copy the items, with some abridgment, from the N. Y. Observer.

At a meeting of gentlemen, who were appointed as delegates from Societies auxiliary to the American Bible Society to attend the Anniversary of that Institution, held on the 13th of May, 1829, at the American Bible Society's House, the Hon. John Fine was appointed Chairman, and Robert Voorhees, Esq., Secretary. The object of the meeting was stated by the Rev. Robert Baird, who proposed the following preamble and resolutions, which were recited by Josiah Bissell, Esq., of Rochester, and unanimously adopted.

"Whereas the members of this society have learned with surprise and regret that there is now due to the American Bible Society from its Auxiliaries for Bibles more than three thousand dollars, and that a considerable part of this has been due for months and some of it even for two or three years, and that very serious embarrassment has been experienced from this cause—so much

as that the Board have been under the necessity of borrowing large sums of money for which interest must be paid:

"Resolved, That it be recommended to the Board of

the American Bible Society, to adopt some definitive rule

with regard both to the amount and term of credits allowed to auxiliaries, so as to diminish hereafter as far as possible the evils which now result from a want of promptness on their part.

* The amount of the bequest of the late Mr. Aaron Woodman is \$2000; the interest and fifteen per cent of the principal to be appropriated annually.

the bread of life. And this too in New-England, the land

of the Puritans, in which our fathers have labored and prayed

to establish the gospel of Jesus Christ. And shall we

not let our children feel the same sense of responsibility

as we do? Shall we not feel the responsibility of actually

occupying with this means of grace all that portion of New-

England, which does not enjoy other means, and which by

this might be spiritually blessed? Must year after year roll

away, while Providence has devised this system, while it is

occupied, and the way perfectly open before the destitute

families even of New-England shall be supplied?

"Resolved, That we will use our influence with the auxiliaries with which we are respectively connected to induce them to pay immediately the amounts which they may now owe to the Parent Society.

"Resolved, That these resolutions, signed by the Chairman and Secretary, be presented to the Board of Managers of the American Bible Society.

The first contributions towards the fulfilment of this resolution, were made by the Females connected with the Binding department of the American Bible Society's operations.

Having attended the anniversary, and heard the resolution and the speeches, together with the statement that a contribution of 75 cents from every professor of religion would accomplish the object, they went home to act; and the same day sent to the treasury a donation of 75 cents from each, amounting to \$45.75. Mr. Charles Starr was their agent to transmit the money; who adds, by way of postscript to his note: "After witnessing the readiness with which your call is responded to by those whose almost entire bread is dedicated to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made; I therefore send you fifty-one dollars and fifty cents."

Response of the Thirteenth Annual Report.

In presenting the Thirteenth Annual Report of their operations, the Directors of the American Education Society have renewed occasion to speak of the manifestations of divine goodness. In no former year have the indications of prosperity been more numerous, or more unequivocal. Difficulties have indeed stood in the way of success—but they have been overcome.

Number of new applicants during the year.

There is, perhaps, no better method of exhibiting the growth of the society than by comparing the number of new applicants received under patronage, in successive years. The following enumeration embraces a period of only three years.

In the year ending May 1827, the number received, was

32. In the year ending May 1828, 91. During the last year, 202. Upon examination it is found, that nearly one half of all new applications for assistance are from persons just entering upon a course of study for the ministry. Three years ago the whole number of youth in this stage of education was less than 30. The applications from persons of this description during the last year, alone, amounted to 66. This advance is, however, not to be ascribed to a relaxation of the requisitions made for patronage—for these have increased rather than diminished.

Whole number assisted during the year.

The whole number to whom appropriations have been made during the year is 304. Of these, 123 have been members of 8 Theological Seminaries, 191 have been members of 16 Academies, and the remainder have been assisted by 22 academies, making the whole number of institutions at which aid has been granted the past year 66. The young men are natives of nearly

MASSACHUSETTS BIBLE SOCIETY

Held its annual meeting for business in Old South Vestry, on Monday, at 6 o'clock. In the evening, the report was read in Old South Church, followed by addresses from the Rev. Dr. Colman, Rev. Mr. Palfrey, Rev. Mr. Potter, and Rev. Mr. May. — We are obliged to omit the report for the present week.

The Meetings that remain to be attended are, the Prison Discipline Society, at Federal Street Baptist Church; This Morning, 9 o'clock.—The Convention Sermon in Boston Church, at 1 A. M.—The Mass Sabbath School Union in Hanover Church, half past 7, P. M.—To-Morrow, the Auxiliary Sabbath Union, will meet at Federal Street Baptist Church, at 9, A. M.

VERMONT DOMESTIC MISSIONARY SOCIETY.

Since Sept. 1829, this Society have appointed 33 missionaries, most of whom are now in the field. Some of them apply more than one congregation; so that the number of places supplied with stated preaching is 39. Of these lasters, two have already been taken up as candidates for settlement. By an arrangement recently made, a population of 50,000 in Canada, mostly of our New-England brethren, have been brought under the influence of the Society. In some of the stations, particularly Wallingford and Madison, there are more decided evidences of the special operations of the Holy Spirit, than have been recorded for many months. The county of Windsor has formed an association, with a view to supply its own vacancies. It is probable that the Board will find it necessary with another to employ a general agent, (if such can be found,) to attend to this whole item to this concern. The Clerk of the Board says, "The \$4000, so often mentioned, has not been paid, and we begin to apprehend that it is not to be exact."

THE VOYAGE OF THE PARTHIAN.

Our readers will recollect complaints, which were made in the Missionary Herald some months since, of the treatment which a company of missionaries received on board the Parthian from this port to the Sandwich Islands. Capt. Parthian, the master of that vessel, has just returned to port, and has published in the Daily Advertiser an explicit denial of most of the charges contained in the Herald. His statements are confirmed by the certificates of his 1st and 2d officers, the carpenter, steward, and cook; the first three testifying as to facts in general, the last two as to things connected with their own department. It is obviously difficult to come at the real facts, where such contradictory statements are made by two parties, and the transactions occur at a distance, where the actors were separated from all the world. The editors of the Herald, of course, derive their knowledge of the case from the letters of the missionaries; and the public will probably make up their minds very much according to the estimate they form of the character and standing of the respective parties. On the part of the missionaries a writer in the Advertiser remarks: "I beg to call your attention to the characters of the ladies and gentlemen who know them in this city, and in various parts of our country, that nothing but facts have been stated, all of which were detailed, as published, by six men of intelligence and liberal education, and several ladies, all of whom are ready to make oath to their declarations, and if the cause of their many ardent friends is regarded, the subject will be investigated before a competent tribunal."

TREASURY OF HARVARD COLLEGE.

The Hon. John Lowell has replied to the Rev. Parsons Cooke in the Daily Advertiser; and perhaps strict impartiality requires the republication of his reply in the Recorder. We have not the least hesitation on Mr. Cooke's account, for the reply is calculated to sustain him and injure its own author. It abounds in passionate declamation and invective, even beyond the former productions of the same distinguished writer; but is rather wanting in the weightier matters of sturdy facts and sound arguments. However, if Mr. Cooke and his friends shall think we do him wrong in passing by his production, it shall appear when we have done with anniversaries.

BOSTON LYCEUM.

An association with this title, and on the principle of the American Lyceums generally, has at length been fully organized in this city, and will doubtless be soon in successful operation. The Committee, appointed at the meeting in Hanover Church on the 23d ult., reported to another meeting in the same place, on the evening of May 14th. The report stated briefly the establishment and progress of Lyceums in country towns; treated of the need of such a system in this city and the opportunities here presented for exerting an extensive and powerful influence; took a respectful notice of the existing institutions for mental improvement, which however are believed not to supersede this peculiar system; and concluded by recommending immediate arrangements for establishing a Lyceum in the city. The report was followed by several addresses to a respectable assembly. The meeting accepted the report, and adjourned to the 21st inst. at Columbian Hall; when the draft of a constitution was considered and adopted and officers chosen. At both these meetings, the Hon. Heman Lincoln was chairman, and Mr. Thomas A. Davis, Secretary.—The officers of the Lyceum are Col. Joseph Jenkins, President; Rev. Asa Rand and Mr. Ensign Lincoln, Vice Presidents; Mr. Amasa Walker, Secretary; Mr. W. W. Stone, Treasurer. These officers, together with George E. Head, Esq.; Mr. Josiah Holbrook, Mr. Thomas A. Davis, Mr. G. V. H. Porter, Mr. T. R. Marvin, constitute a Board of Curators. The constitution provides, that Ladies are admitted to the stores and discussions of the Lyceum, on all suitable occasions.

NEW PUBLICATIONS.

Practical Theology of the Seventeenth Century, containing the best practical works of the Great English Divines and other congenial Authors of that age. Collected and arranged, with Biographical Sketches and Occasional Essays. By James Marsh, President of the University of Vermont.—C. Goodrich, of Burlington, Vt. has in a course of preparation and will soon publish a work with this title.

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It is given to individuals, who are yearly."

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POETRY.

[The following article from the pen of Mrs. Sigourney, is copied from the Second Number of the American Monthly Magazine, just published.]

THE WIDOW OF ZAREPHATH.

There fell no rain in Israel. The sad trees
Left off their blossoms, and the crisp vines,
And mothers whose dewless bosoms sought the dust,
Mour'd the long drought. The miserable herds
Find' on, and perish'd 'mid the scorching fields,
And near the vanish'd fountains where they us'd
Freely to slake their thirst, the moaning flocks
Laid their parch'd mouths, and died.

A holy man
Who saw high visions of smiter'd things,
Dwelt in deep-musing solitude apart
Upon the banks of Cherith. Dark wing'd birds
Intractable and fierce, were strangely mov'd
To shun the hoarse cries of their callow brood,
And night and morning lay their gather'd spoils
Down at his feet. So, of the brook he drank,
Till pitiless sun exhausted that slender rill
Which sing'd, us'd to glide to Jordan's breast.
Then, warn'd of God, he rose and went his way
Unto the coast of Zion. Yeas the gates
Of Zarephath, mark'd in a lonely cell
Where a pale, drooping widow, in the depth
Of desolation and hopeless poverty,
Prepar'd the last, scant morsel for her son,
That he might eat and die.

The man of God
Entered, requested food. Whether that gern
Of self-denying fortitude, which stirs
Sometimes in woman's soul, and nerves it strong
For life's severe and unapplied tasks,
Sprang up at his appeal, or whether He
Who rul'd the ravens, wrought within her heart,
I cannot say, but to the stranger's hand
She gave the bread. Then, round the famish'd boy
Clapping her with' arms, she strai'd him close
To her wan bosom, while his hollow eye
Wondered and wistfully regarded her
With ill-advised reproach.

A blessing fell
From the majestic guest, and every morn
The empty store which she had wept at eve,
Mysteriously replenish'd woke the joy
That ancient Israel fel, when round their camp
The manna lay like dew. Thus many days
They fed, and the poor famine-stricken boy
Look'd up with a clear eye, while vigorous health
Flush'd with unwonted crimson his pure cheek,
And bade the fair flesh o'er his wasted limbs
Come like a garment. The lone widow mous'd
On her chang'd lot, yet to Jehovah's name
Gave not the praise; but when the silent moon
Mov'd forth in radiance to her fair-girt throne,
Utter'd a heathen's gratitude, and hail'd
In the deep chorus of Zionian song
"Astarte, queen of Heaven!"

But then there came
A day of we. That gentle boy, in whom
His mother liv'd, for whom alone she deem'd
Time's weary heritage a blessing, died.
—Will'y the tides of passionate grief bore forth,
And on the prophet of the Lord, her lip
Call'd with indignant frenzy. So he came
And from her bosom took the breathless clay,
And bore it to his chamber. There he knelt
In supplication, that the dead might live.
—He rose, and look'd upon the child. His check
Of marble meekly on the pillow lay,
While round his polish'd forehead, the bright curls
Cluster'd redundantly. So sweetly slept
Beauty and innocence in death's embrace,
It seem'd a dream, so young and fair.
—A mournful prayer arose—and with faith
Had power o'er Nature's elements, to seal
The dripping cloud, to wield the lightning's dart,
And soon, from Death escaping, was to soar
On car of flame up to the throne of God,
Long, long, with laboring breast, and lifted eyes
Solicited in anguish. O'er the dead
Once more the prophet bent. A rigor seem'd
To settle on those features, and the hand
In its immovable coldness told how firm,
Was the dire grasp of the insatiate grave.
—The awful seed laid down his humbled lip
Lo—on the earth, and his whole being seen'd
With concentrated agony to pour
For in some agonizing, voiceless strife
Of inward agonies. Who shall dare to set
Limits to prayer, if it hath enter'd heaven,
And won a spirit down to its dense robe
Of earth again?

Look! look upon the boy
There was a trembling of the parted lip,
A sob—a shiver—from the half-seal'd eye
A flash like morning—and the soul came back
To its frail tenement.

The prophet rais'd
The renovated child, and on that breast
Which gave the life-stream of its infancy
Laid the fair head once more.

If ye would
Aught of that wildering trance of extacy,
Go ask a mother's heart, but question not
So poor a thing as language. Yet the soul
Of her of Zarephath, in that blust' hour
Believ'd—and with the kindling glow of faith
Turn'd from vain idols to the living God.

disinterested feelings of true patriots, are assembled in this queen of western cities, not to form a holy alliance, that they may keep the world forever in slavery; but associations to free it from present bondage. I say they come together not to forge chains and fetters for nations, but to take measures to break loose every link of tyranny, and shatter every manacle of oppression. And can an occasion so great and magnificent in itself, fail of producing the deepest interest in every American heart? But let us take into consideration the greatness of the particular case before us. America, but three hundred years ago a habitation of savages, and the present nation of Americans but a little more than fifty years back, below the stage of nations, are about to undertake the arduous work of enlightening Greece! Strange! Can vain fancy soar so high, and be so daring, as to imagine that Greece, the mother of liberty, the native land of arts and sciences, the founder of empires, the protector of republics, and the moral sun of nations, is extinguished? and stands in need to be enlightened by a nation which is yet a mere infant in age? And can the reality before us—a reality which had hundred years ago would have seemed too high a peak to be reached even by the lofty imagination of an Homer, fail of inspiring us with the sensation of its sublimity? Point me out the man whose spirit, as he thinks of the moment when the Greek nation resolved to be free or perish, does not stir within him; and if so, who beholding the hour when the Americans resolved to establish schools in Greece, to direct and consolidate, as it were, her capricious and unstable liberty—to free her sons from a lot much mightier than the Turk—from a tyrant which changes the noblest work of creation to a brute,—tell me who is the man that will not be affected by the greatness of the undertaking.

But when we have run over the *greatness* of this enterprise with an imperfect eye, let us glace for a moment on the momentous *importance* of the subject.

The Greeks having suffered and borne with heroic courage the tempest of war, and all the fierce billows of its horrors, now, with nothing save life, are reposing in a peaceful harbor. The storm which threatened them for eight years with death, is over; the sky looks clear; and they are about to be recognized among the nations of the earth as a free and independent people. But this is a critical moment with respect to their existence as republicans; this is a moment in which we cannot but ask the fearful question, *Are they ready and able to guard their liberty?* We have heard that oceans of blood have been freely poured out to obtain this precious gift, but can they keep it? It is true that the tree of liberty must be watered with blood, but only so long as *tyranny infests its roots*.

When this evil is departed, then it is that the streams of wisdom can save and prolong its existence. Greece has to encounter a far greater enemy, before she commences the glorious career of her independence. Liberty ever refused, and ever will refuse, to remain where ignorance reigns; and therefore we may easily see, that *the independence of the whole nation is at stake*, and that another storm is lowering on the helpless sons of Greece—a storm whose fury cannot be scattered by physical strength. The sons and daughters of Greece are totally unable to prevent its bursting; and therefore, with extended arms, look to you for help. Is there any thing more momentous? Is there any thing that can appear more strongly to your humanity, than to behold the liberties of a nation at stake; or is there any thing that will or can deter you from repelling the wrath of the impending storm, which threatens to sweep from the face of the earth a whole people? Need the supposition that the Greeks will not second your efforts and approve your wishes, restrain you from undertaking this noble deed? And need I assure you that there is not a Greek whose heart, at the sound of the American name, does not leap within him, and melt into tears of gratitude? Or need the means necessary for its accomplishment affrighten you, at the idea that they will be beyond your strength. And need I remind you of the noble example of your ladies, who by their exertions saved the same nation from a danger equal to this? And when these suppositions are removed, there is no difficulty to be met with. But when I say that there is no difficulty to be met with, I do not mean to say that an enterprise so great as this, is to be achieved without pains and hardships. On the contrary, it is full of troubles and needs the utmost perseverance; I said that it needs the utmost perseverance; because the foe that now threatens the existence of Greece and which you are about to attack, is a many-headed monster; and therefore let not the hero who shall be charged with its destruction, leave off his armor till the evil is entirely dead; for should he fail of accomplishing its total destruction, he will merely increase its heads, and there will be no hope. Let, then, the noble friends of Greece move on with American perseverance, till every city in Greece, shall be adorned with a college, every village with an academy, and every hamlet with a Sabbath school. Let them persevere, till dark ignorance shall be expelled from the sacred plains of Greece.

But I must beg the indulgence of my audience for pressing the matter in such a manner as though I had a claim on them, and as if they had not done already something towards it. I know that I have no right to claim any thing from you, but, I know too that I have a perfect right to *appeal to your humanity*. I am perfectly aware too, that noble-minded individuals and benevolent societies have already done great honor to themselves and credit to their nation, by liberally educating young Greeks. Nor am I insensible of the gratitude we owe to Americans for this and other noble deeds; and can I be, when the dreadful situation of my countrymen in 1827-8 is yet vivid in my mind? Yea, even now methinks I see my whole nation on the one hand hurried to destruction by the irresistible torrent of famine and the fury of all the elements, and on the other I behold the noble American nation exerting its mighty hand and saving them from the very jaws of death. But shall Greece, freed from one peril, be left to plunge into another, and be no longer? I love too well the land that gave me birth, to permit an image so horrible to approach even the horizon of my imagination. I will hurry to some corner of the universe where fancy never dwelt.

But suppose we leave the Greeks in their present situation; and what must be the inevitable result? They will not sink into total insignificance, but like the Republics of the South, will be at peace with every nation but themselves. Then alas! farewell to all the sanguine hopes of a true patriot. Greece will produce no other Homer to sing the defence of Misolonghi and the heroic deeds of your Miller, Howe and Jarvis; there will rise no second Apollo-nius to relate to future generations the expedition of the Herald, and to play upon his harp the arrival of King at the once beautiful dates of Greece. Greece will produce no other Apelles to paint the fair daughters of America plying their needles, and exerting themselves to protect their perishing maidens. There will flourish no second Thucydides to write another sublime description, not of the *plague of Athens*, but of the *Greek fever*, as it was termed, which raged last Spring throughout the United States, and kindled every American bosom with liberality and benevolence. And there will be no second Demosthenes to defend the liberties of his country, and to awe, from the other side of the Atlantic, the voice of your eloquent Webster. But were I asked as to the probability of such a case, I would answer, I know too well the generosity and the love of the Americans for my country and for the world, to believe that they will ever permit Greece to suffer such a fate.

MR. PERDICARI'S ADDRESS.
The greatness of the nation—the celebrity of the city—the character of the assembly around me—and the momentous importance of the subject on which I am about to address you—either of them is sufficient to deter, not only me, but any young man endowed with far better abilities, and aided by far better circumstances, from appearing before you. But a deep and irresistible sense of duty compels me, and an indulgent look which I perceive in your countenances, inspires my soul with freedom, and bids me to enter upon the discussion of the subject.

The occasion is one of the most interesting in the annals of the world. The chosen sons of America, influenced not by the ambitious and selfish feelings of a warrior, but actuated by the noble and

ambitious scholar, charmed with the hope of seeing that brilliant Star of Grecian literature, which, when at the zenith of its glory, illuminated the nations beneath it; and whose place, two thousand years after it had disappeared, continues to be bright, —will offer his personal services. The orator, with the hope that the Constellation of the American Republic will be joined by a star as bright, will advocate its restoration to its proper place. The sagacious politician, penetrating with his eagle eye the clouds which now darken the eastern horizon, and seeing the events which depend upon the rise of this star, will favor the cause. The Christian, with the assurance that superstition will be banished from, and pure religion restored to, the place where once Paul advocated her holy cause, will labor and pray that it may rise and roll on eternally. The liberal American citizens, one and all, at the very thought that the liberties of a whole nation are at stake, will extend their charity,—the Greeks with open hands receiving it and second all your wishes. Heaven adds its blessing, and the work is done. Methinks that the vessel charged with this sacred treasure is already under weigh; that she leaves the port of N. York, and directs her course to the shores of Greece. O sacred bark, may no bilious opposite thee! may the blessings of the sons and daughters of America wait thee to the place of thy destiny. Greece! thou sublime object, even when fallen; look not over the ruin of thy temples—cast not your eyes over thy desolate dales—weep not for the blood which has been poured out for your freedom—forget all thy wrongs—wipe thy tears—look to the West, and behold the dawning of thy glorious day. Behold America extending her mighty wings to protect thy helpless infants—hold in the hand for her reward, the only thing thou canst bestow, and the only thing thy tormentor could not deprive thee of,—a laurel of everlasting glory.

LETTERS FROM GREECE.

Extract of a letter from the Rev. Jonas King, to a gentleman in this city, dated EGINA, 23rd Dec. 1828.

• • • How happy should I be, if by two or three hours I could reach your dwelling, and tell you of the desolations of Greece, the misery of her inhabitants, and the interesting field she now presents for the exertions of the Christian philanthropist and the man of science.

The genius of Greece has not departed—has only been

sleeping; and during her sleep, tyranny threw over her beautiful wings a thousand cords to prevent her from rising. But restless have she fluttered, and some of the cords are broken, and soon I hope to see her mount to freedom again, to fly to you with her message of freedom. She only needs some kind of aid and extricate her—but, to speak plainly, I see beamimg through the eyes of thousands around me, a mind, unctivated indeed, but penetrating, active, discriminating, and ready, with very slight advantages, to make rapid improvement. But what can they do? Printing presses they have not; books they have not, or but in small numbers. The few little libraries which existed here and there before the revolution, have been torn up to make cartridges to shoot the Turks with. In a school lately established by the government for the study of ancient Greek, and consisting of 70 or 80 pupils, I found only one copy of Homer, one of Aristotle, and so of other books, for the whole school. Now what a hindrance to improvement in this want of books! I most ardently desire to have at my command, a press and types which shall be wholly devoted to the printing of the classics. —How I wish to see them! I have often thought of sending them to you, but have always been afraid to do so, for fear of being suspected of being a spy. —I have no doubt that the Greeks will be greatly delighted to receive them. —He loved the social religious meetings, and while his heart beat, he was always there. —He was a man of prayer, and had a very lively interest in the benevolent enterprises of this age. He always gave them his warm approbation. He never doubted their utility or expediency; and he contributed beyond his ability to their support. In these various enterprises he saw the dawn of a brighter day, and rejoiced, as he contemplated their progress, in the ultimate triumph of truth, and enlargement of the church.

Dea. L. lingered through a long sickness, in which he suffered scarcely any thing from pain, but much, especially towards the last, from general debility. His disease produced great drowsiness, which he lamented, and from which he would frequently make an effort to arouse but could not. This prevented his conversing much during the latter part of his sickness, and with his wonted interest and energy; but when relieved from this, as he occasionally was, he showed all his usual energy of character and eloquence of mind, and while his heart beat, he was always there. —He was a man of prayer, and had a very lively interest in the benevolent enterprises of this age. He always gave them his warm approbation. He never doubted their utility or expediency; and he contributed beyond his ability to their support. In these various enterprises he saw the dawn of a brighter day, and rejoiced, as he contemplated their progress, in the ultimate triumph of truth, and enlargement of the church.

From the same to the Rev. M. Brown, dated EGINA, Dec. 26, 1829.

“The field on which I have entered interests me more and more at every step; and when, or whether I shall ever be able to leave it I know not. I have met with a most cordial reception in almost every part of the Peloponnesus. The President and his brothers are friendly, and my friends to the Greeks unabated.—My usefulness and influence, however, in this country, will depend very much upon the means which may be furnished me from America, of establishing Schools. In the midst of misery and wretchedness, in the midst of the cries of thousands of widows and orphans, it is hard to get, a house to live in, and money to pay for it. I have never, in any part of the world, a greater desire manifested for construction, than is now manifested in Greece. Shall that voice meet with a response from the Western world? From that happy land, which bears not the clanking of the chains of tyranny, drinks not the tears of widows and orphans, made desolate by the sword, and sits undisturbed by the noise of strife?”

↑ Rev. Joseph Emerson.

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